to know it, not by intellect but by vision and.
experience of the truth, by realising the truth in
our own being. The whole process of man's highest
intellectual knowledge is through this mental mani-
pulation and discrimination to the point where the
veil is broken and he can see; at the end spiritual
knowledge comes in to help us to become what we
see, to enter into the Light in which there is no
Ignorance.

It is true that the first origin of the Ignorance
is beyond us as mental beings because our
intelligence lives and moves within the Ignorance
itself and does not reach up to the point or ascend
on to the plane where that separation took place of
which the individual mind is the result. But this
is true of the first origin and fundamental truth of
all things, and on this principle we should have to
rest satisfied with a general agnosticism. Man has.
to work in the Ignorance, to learn under its-
conditions, to know it up to its farthest point so
that he may arrive at its borders where it meets the
Truth, touch its final lid of luminous obscuration
and develop the faculties which enable him to over-
step that powerful but really unsubstantial barrier.

We have then to scrutinise more closely than
we have yet done the character and operation of
this principle or this power of Ignorance and arrive
at a clearer conception of its nature and origin. And
first we must fix firmly in our minds what we mean
by the word itself. The distinction between the
Knowledge and the Ignorance begins with the